

# HUMAN FACULTY

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**OUR MOTTO**  
E PLURIBUS UNUM

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A YEAR



Route from the Sacred Land to the Land of Humanity.

### A TRIP AROUND THE HUMAN WORLD.

#### Its Countries, Peoples, Characteristics and Customs.

(Continued from April, 1900.)

I resumed my journey by starting toward Brightland. There is a country on the human world brighter than all others. In this country it is perpetual day. There is no night there. Long before reaching it an illumination not unlike the aurora borealis, could be seen. It lightened up all the surrounding countries.

The inhabitants of this land, that I first met, were a happy surprise. They were certainly the happiest people I had ever met. There was not a despondent face among the number. In fact, it was an impossibility to have a despondent face in this country. Here, the muscles of the face all tended upward. Not a long face was visible. They seemed to have plenty of time, also. None was in a hurry. All were seemingly healthy. Care was almost entirely discarded. Brightness seemed to beam from all their eyes; in fact, it was contagious. My own cares were left behind. No one can enter this country without being benefited. The atmosphere is remarkably light as well as bright. In reality it is positively invigorating. The circulation of the blood was immediately increased. There were no cold hands and feet there. Each one believed in the future. Not a single one looked backward. All were living in the present and the future. "Sufficient unto the day is the evil thereof," could be seen everywhere.

The complexion of the people was as a rule very light. Troubles were unknown. The very atmosphere antidoted all trouble. Trouble really could not exist in such a country.

Their heads were remarkable too. Not a single roof

shaped head could be seen. All had high heads and especially *high broad heads on top*. Not a single nose turned downward. Digestion seemed to be perfect. The average weight of the people of this country was thirty pounds more than in Sacredland. In many respects it was the very opposite of the latter. They all seemed to believe God a God of Cheerfulness rather than a God to be worshipped. They looked forward but always toward a heaven of sunny brightness. In fact, they were so happy that they hardly prayed for anything. They believed Heaven was principally there. Very few, if any, longed for a change. Universal satisfaction seemed to be a fact. All in all they were the happiest people I had ever met and probably the happiest on the human world. It is a very good country to visit, especially by all those who are melancholy, discouraged and despondent.

I disliked to leave this country, but my purpose was not simply to seek a location but to see and study all of the countries of the human world; hence I very reluctantly departed and started toward Mystic Land.

I had not traveled far until I was impressed with the old maxim "Coming events cast their shadows before." This country seemed to *send* me thoughts. It was an easy country to get into telepathic communication with. Premonitions poured in upon me. In fact I began to feel very queer. Never had I felt exactly like this before. It was certainly a strange atmosphere that I was entering. It made me *wonder*. I was thrilled with a *mystical* feeling. In some way I expected to come in contact with great and unknown laws or principles. Long before I reached the border of this country I was fully aware that it was undoubtedly a *remarkable* place. I expected the unexpected to happen. In fact, I was becoming ready to believe *anything*. The first inhabitants I met informed me of their presence *long before* I saw them physically. They have some kind of power in this country to communicate with each other without voice, telephone or telegraph. They seem to have a *psychical* telegraphic system, if it may be called that. The people were not so heavy as those in Brightland. They were more delicate. Their heads were relatively larger and bodies relatively smaller. They were finer in organization. In a way they were happy. They were not all sound in mind, however. Many of them were mentally diseased. Many cases of insanity abounded. Some seemed to be *dazzled* instead of soundly enlightened. They were a busy people, however, but their means of investigation were unlike anything I had ever seen. They had no *concrete* instruments of investigation. They investigated everything by means of intuition and thought.

They had developed the art of communication to a higher degree than any other people. Instead of vocal and telegraphic communication they had attained that mastery in thought transference that enabled them to communicate without any visible instruments.

They were nearly all psychics in this country. Not that they were all of the same faith, however, but all were dominated by the psychical nature. Quakers, Swedenborgians, Christian Scientists, Spiritualists, Astrologists, Theosophists, and all kinds of occultists, were to be seen. In fact, it seemed to be the center of occultism. It reminded one more of the condition of life after death than of even this life. They seemed to be in a spiritual atmosphere. Instruction, methods of education and communication were very much like the great spiritual teachers have taught us about the future life. All were more mental than physical.

They were not necessarily the highest in intellectual, moral and humanitarian development, however. They were simply highly developed in psychical intuition.

While there was a higher degree of moral sense than in some other countries at the same time they were not simply a moral people. There were many who were highly developed in psychical intuition who were not specially strong in the intellectual and moral faculties. What I am trying to convey is the fact that they all did not possess large faculties of Causality, Benevolence and Conscientiousness. They were simply a striking illustration of the development of a single power. To be psychical is not necessarily to be highly developed otherwise. All things of a mystical nature interested these people. They were incessantly engaged in the investigation of unknown, undiscovered laws and forces. Their faces were peculiar. Their eyes and eye brows in particular were distinctly formed. The eyes were open and had that far away, dreamy, spiritual look that is sometimes seen in our people. The brows were arched and the top of the brow was far up from the pupil of the eye. Not a single case of *horizontal* brows was to be seen.

While they investigated the psychical, they did this *intuitionally* instead of by intellectual concentration. Instead of intellectually trying to penetrate and concentrate their forces to do this they simply *opened* their minds, as it were, to *impressions*. They were very susceptible instead of intellectual. Things came to them. They *received* instead of discovered by application; therefore they did not use much will nor have to contract the muscles of the brows in that concentrated way that may be seen in all determined students. They were intuitionally susceptible students instead. Phenomena were what they were looking for. In fact, it was a phenomenal country—a phenomenal people. To the ordinary man this country was the most remarkable and phenomenal country to be found.

Having a large faculty of Spirituality myself I found it difficult to get out of this country, after I had once gotten in. There was much to learn and much to interest this faculty. By means of Causality, Human Nature, Firmness, Self-esteem and Destructiveness, however, I succeeded in making the necessary effort to proceed. It was like awakening from a dream, to leave this country and start on my way to the next—a very *real* country, the Country of Humanity.

The contrast between the two countries was well-nigh indescribable. Here is a fact that all of our readers should bear in mind. No two countries on the human world are at all alike fundamentally. There is an absolute difference and this difference is sometimes very striking.

To leave Mystic Land and enter a country in which the people are absolutely engaged in a different kind of work with different institutions, different customs and a different social atmosphere, is at least very interesting and suggestive.

In this new country I was met in the most kindly manner. The people could not do too much for me. Kindness prevailed. It was so prevalent that the *atmosphere* seemed to be kind. There was no antagonism. Not a revengeful, malicious, brutal face was to be seen. Each vied with the other in kindly effort to help. In fact this was a helpful country. No one seemed to think of self. All were bent upon helping others. No quarreling, contention, selfish rivalry, brutal sports, war or monopoly was to be found anywhere. All was peace. Universal peace prevailed. The inhabitants had entirely risen above rivalry of any kind. War had been outlived. It was indeed a humane country. Every institution *was for the improvement of all*. Everything was turned to advantage for the good of all instead of simply for the good of one.

Their heads were just as remarkable in formation. The frontal top part of their heads was remarkably developed. They did not rise to a point in the crown, but were

higher in the frontal part of the top-head than in the back part. All really seemed to be saviors. All wanted to save. Not a single one had a flat head in this region. They were not only human beings but were positively humane. Instead of having heads like the Flathead Indians, their heads reminded me of Florence Nightingale, Jane Adams, Henry George and Jesus Christ.

*Continued next month.*

#### A TRUE STANDARD OF HUMAN LIFE FOR THE TWENTIETH CENTURY.

Certainly the human race has lived long enough *without* a true and natural standard of life. It has theorized, speculated, assumed, invented and formulated, and, notwithstanding all of this, has failed to establish a permanent standard. The reason it has failed to find a true and permanent standard of life is to be found in the *method of procedure*. It has not looked *within*. It has not realized that the human mind in its *very make-up* is the only *true* and *natural* standard. For this reason, all standards have been, to a greater or less degree, unreliable and misleading. A true standard, however, can be found in the mental constitution of a man or a woman. This constitution is made up of elemental faculties that are in nature *always the same* and the same in all mankind. Nearly, if not all of these have been discovered and exactly defined—enough, at the very least, to make the *constitution of human nature* a reliable standard of life. In other words, this constitution in its inherent nature shows what human life is and ought to be in its *fullest degree*. What might be termed integral human life can be definitely and fully comprehended by understanding this constitution. The highest, broadest, purest and most complete life that the highest man or woman has ever lived can be fully comprehended by understanding this constitution. It embodies all of vital life, selfish life, social life, ambitious life, intellectual life, æsthetic life, ethical life, and spiritual life. It is, therefore, a standard, not only in the most *fundamental sense* but in the *most complete sense*. One can there find a *true* and *natural* standard without any speculation or assumption. Human life is the action of these forty-two fundamental elements. Selfish and sensual life is the predominant action of certain elements. Social life is the action of other elements. Intellectual life is the action of still other elements. To definitely understand human life, then, is to understand these fundamental elements. To understand all of these is to understand life in its fullest degree. These constitute what is called the soul or mind. They show us what faculties should be at the helm; in other words, they show what faculties are necessary to the highest kind of intellectual and moral self-control. To live the most healthfully, happily, completely, and make the most of life is to understand how to use all of these elements to the greatest degree of advantage. This makes the mental constitution of human nature the most practical standard possible. This constitution is perfectly natural. It is not something assumed. It is God-given. It is absolutely divine. It is composed of the inherent, genetic faculties of human nature. It embodies all of the elements of human nature from the lowest to the highest. It shows what the most complete human life is. Being absolutely natural and fundamental makes it just as reliable and as permanent.

This, then, is the standard that we offer to the race at the beginning of the 20th century. It is a standard that will bear all tests. It is the standard that the constitution of man presents. When comprehended in its fullest degree it is the most practical, true, fundamental and complete standard ever offered to the race. It is also absolutely reliable. It is here to stay. It is as indestructible as human nature itself. All human thought and teaching will be

speculative, changeable and unsubstantial until this standard is learned and depended upon. It is a natural standard that all of the thought and institutions of the world must finally conform to because it is the only standard that can by virtue of the very make-up of human nature, be true.

It is as old as the race, natural as nature, fundamental as chemistry, positively practical, and as indestructible as the race. In brief, it is the race's own *inherent constitutional* standard. We offer it to the race *as its own*. It is the race's own standard by virtue of the constitutional elements of which the race is composed. *Will it accept its own?*

He who helps a child helps humanity—with a distinctiveness, with an immediateness which no other help given to human creatures in any other stage of human life can possibly give.—*Phillips Brooks.*

### JUDGMENT AND INTUITION.

BY PROF. WM. N. HOLMES.

Judgment is the recognition of truth concerning a cause, subject or party, according to the dictionary. I will try to analyze the meaning of the word judgment, and the mental process necessary to form a judgment.

To judge at all we must have facts; the more facts we have the better will be our judgment, and when the facts we have gathered are based on a scientific foundation, our judgment is as perfect as it can be made.

It is, then, first necessary to have as many verified facts as is possible, and these we must gather with our perceptive faculties, which observe and retain the separateness, shape, size, density, location, color, arrangement and number of any substance; but they will only gather facts in which some of the other large faculties are especially interested. We must have other faculties to spur the perceptive faculties on to special observation in certain lines; the faculty of Human Nature in observing all manifestations of human nature; the faculty of Benevolence in gathering knowledge concerning all kinds of charitable work; the faculty of Veneration concerning worship, prayers, etc.; the faculty of Firmness regarding will and anything that has the quality of firmness; the faculty of Approbativeness in noticing all facts which attract other people's attention and approbation, also their disapprobation; the faculty of Parental Love in taking cognizance of anything pertaining to children, their dresses, play-things, etc.; the faculty of Sublimity in observing Nature in all its glory of flowers, trees, mountains and stars; the faculty of Acquisitiveness in perceiving anything relating to money and property. We can go on in this way, and by the time we get to the last faculty and its relationship to objective and subjective life we shall have covered everything that is to be observed.

In order, then, to have a sound judgment, we must have all the faculties in a positive state to gather the

knowledge necessary to form a judgment. After having these facts we must analyze and classify them with our faculty of Comparison; analyzing each fact separately, deciding to which class it belongs, and adding it to THAT class in the mental desk, in which the faculty of order has a pigeon-hole for each class. So far we have not looked at these facts logically, for which we need the faculty of Causality. This faculty takes them up and grasps the relationship of each fact to every other fact, the relationship of each class of facts to every other class, and seeks and finds a cause of which all the facts are a result, or an effect which will follow the action of all these facts. And this result, whether it be effect from causes, or causes from effects, is called judgment.

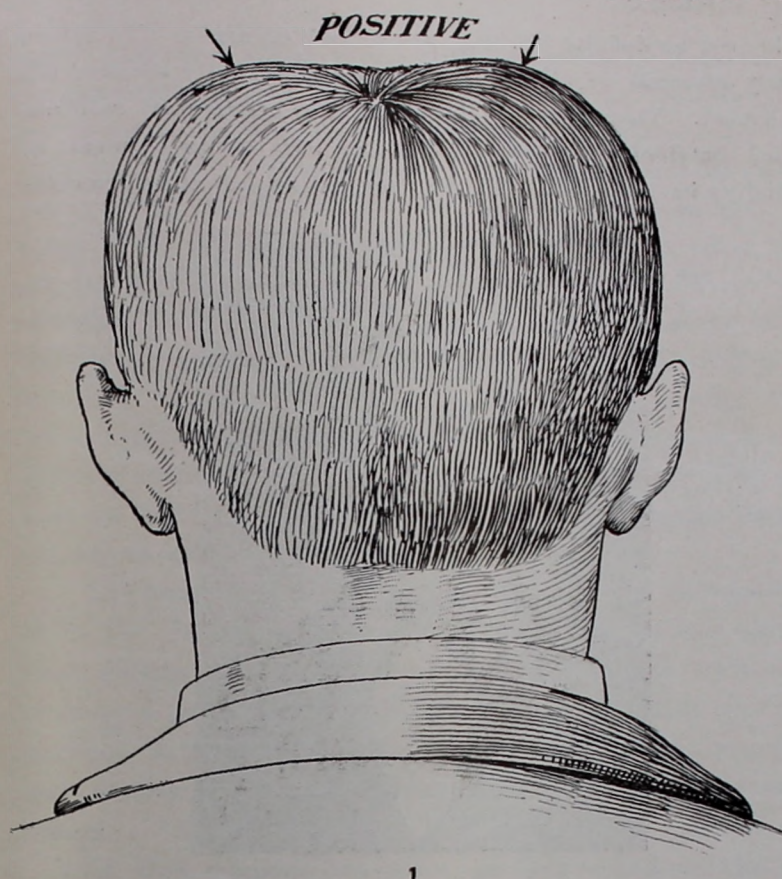
Intuition is defined as immediate perception; to immediately perceive, observe, discern, recognize and judge. If we analyze this definition we find that it is the same as judgment qualified by the word "immediate;" in other words intuition is immediate judgment.

Intuition is a general mental power, as is judgment. I do not consider any single faculty intuitive in itself. We find judgment to be the result of the action of quite a few faculties, and the only distinction I can make between judgment and intuition is this: Judgment is slow, because it is conscious; intuition is quick because it is unconscious action. So long as we do a thing consciously we act slowly; as soon as we have gone over the same action a great number of times we need not give attention to every detail as we do in judgment; we simply arrive at a conclusion quickly because we have been over the same ground many times previously.

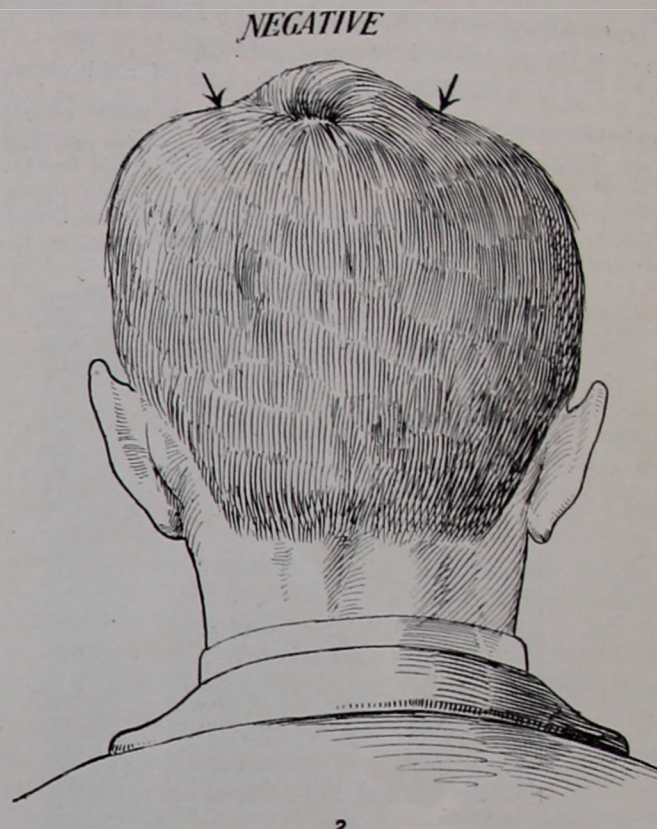
The faculty of Human Nature is considered an intuitive faculty, because it is used by the salesman, doctor, and others who deal with other people for the purpose of effecting certain results by well-timed words and to diagnose diseases. Let us see if this faculty is intuitive any more so than any other faculty. Granted it is the character-reading faculty, does it read character of itself; can it alone study character, or does it simply want to know human nature, in the same sense that Causality wants to know the causes of things, or Constructiveness wants to put together. My idea is that Human Nature has no power outside of the desire to get at human nature; it cannot, of itself, read character, but calls upon the perceptive faculties to look at manifestations of human nature and advise it about them so that it can memorize and have them for future use.

Can a doctor diagnose a disease with which he is not acquainted, even though his Human Nature be very large? I think not. If this were possible, then this faculty would be really intuitive, for then it would

(Continued on page 17.)



This figure shows the location and a positive state of the faculty of Conscientiousness.



This figure shows the location and a negative state of the faculty of Conscientiousness.

### CRIMINOLOGY—Its Fundamental Psychology.

The constitution of human nature points with unerring certainty to the sources of criminal tendency and talent. This is true by virtue of the very make-up of human nature. The *natural* elements of human nature fully explain the various powers, talents and tendencies manifested by mankind. These elements are some forty-two in number. They are genetic and have specific functions. They also have definite locations in the brain. Their localization is as definite as that of any part of the anatomy of the body. Their functions and locations are now known.

All good and all evil tendencies spring from these elements. At the same time *no* element is *inherently* evil. All criminal tendencies are possible only because of a *deficiency* in some of the higher elements. This makes two sides to criminality, one positive and the other negative. A positive criminal is a possibility in just the same sense that a savage is a possibility.

A predominance means either a *neutral* or a *negative* condition of other elements. Any one of the forty-two elements may predominate.

There are *selfish* elements in the constitution of human nature. If these are stronger than the unselfish elements, *actual* selfishness is a certainty.

If certain higher elements are *predominant*, positive criminal acts *cannot* be committed.

There are two of these that are more important than any others in inhibiting criminal tendencies. They constitute chiefly what may be termed *moral self-control*. They lift one higher in the sense of moral stamina than all the other elements. They give one more moral resisting power than can be gotten from any other source. They may be said to be one's moral armor.

These two elements are Conscientiousness and Self-esteem. Each is a distinct, fundamental element. Each has a distinct function and localization. This localization can be determined *definitely*.

A *deficiency* of these two elements, therefore, is the *chief* reason that crime is *possible*. With these two elements *dominant* it is *impossible* for one to be a criminal. On the other hand, if these two elements are deficient, one may have all of the other elements that constitute a human being and yet become a criminal. It is *even* easy to become a criminal of some kind when these two elements are deficient. No one nor all of the other forty elements of the mental constitution will make one absolutely safe.

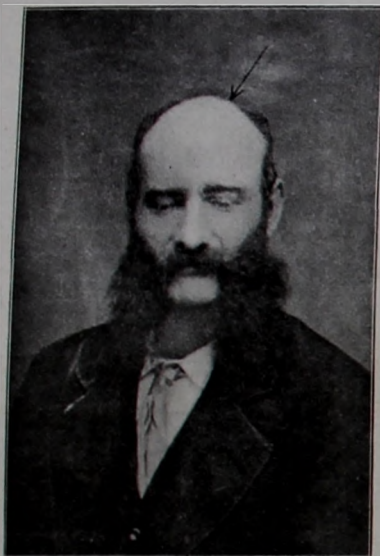
These two elements, therefore, are at the very heart of criminality so far as *permission* and *prevention* are concerned. By their *deficiency* they *permit* it and by their *dominancy* they *prevent* it. They are, then, the two chief factors to be considered in the reformation of the criminal. They can

## HUMAN FACULTY.

be considered in the most fundamental psychological sense and in the most definite locational sense.

The location of Conscientiousness in the brain is shown externally on the head as follows: Follow a perpendicular line upward from the back part of the ear to a point one inch

known, no definite training *can* or *will* be made. To reform any criminal at all *certainly* is to specifically develop this element. There is no certainty in any method of reformation that does not make a specific *growth* of this element, including its brain centers. In fact, all efforts at reformation



FRANK M'KAY, ALIAS BIG FRANK, BANK BURGLAR.

from the center of the head lengthwise. If the faculty is positively active this part of the head will show convexity of form as may be seen in Fig. 1. When it is negative and the surrounding elements strong, the formation will be like Fig. 2.



THOMAS LEARY, ALIAS KID LEARY, ALIAS BRIGGS, BANK SNEAK.

that do not change the *external shape* of the head are *superficial*. There must be development of mind *and* brain. There is no other way to attain *moral self-control*. This the world should emphatically understand.



JAMES HOPE, ALIAS OLD MAN HOPE, BANK BURGLAR.

All should localize this element of human nature. It is the *principal* element in the *prevention* of crime, and should, therefore, receive the first consideration. Here is the very *center* of human reformation. Until this fact is definitely



GUSTAVE KINDT, ALIAS FRENCH GUS, BURGLAR AND TOOL-MAKER

In the accompanying pictures of criminals, this element is seen in its negative development. If correct pictures could be taken of all *positive* criminals this element would be found to be decidedly defective. It can be localized

easily. By close observation, in the majority of instances, one can determine whether it is strong or weak. A careful, tactile examination of the external head *will determine this in every instance*. From a back view this deficiency is very perceptible. It can also be seen from a side view and a front view. Sometimes it is indicated, when the surrounding faculties are also weak, by a gradual sloping off or inclination of the head downward from the center of the back top-head, forming a roof shape. It ought to be definitely localized by all students of criminology. Being the most important factor in prevention and reformation, justifies this attention. Its localization and deficiency may be seen in the photographs of the positive criminals shown elsewhere, and in the special illustrations.

The function of this faculty is fundamental and specific. It is the inherent love of truth and right. It does not by itself determine what is right, but simply loves truth and right in a purely instinctive way. In conjunction with the intellect it loves and follows principle. It is the only element of human nature that specifically loves truth, right and justice.

To this element we must go then to find out whether there is a *constitutional* deficiency that will permit the child to *probably* become a criminal. A positive deficiency of this single primary element in a child with *all* the other elements *highly* developed will *permit* the child to become a criminal. This is said with a full realization of how much it means. No one is *positively* reliable without a *dominant* degree of it.

(Continued next month.)

### ADDITION IN PSYCHOLOGY.

There is such a thing as addition in *psychology* as well as in *arithmetic*. Figures do not lie; neither do faculties when added correctly. 1 is not 5, neither are 2 and 2 seven. However, 2 and 2 are *four*. So are Alimentiveness and Amativeness *Sensuality*. The latter affirmation is just as true as the former.

Causality and Comparison constitute reason as certainly as two halves make a whole.

Human Nature and Spirituality constitute intuition as certainly as day and night constitute twenty-four hours.

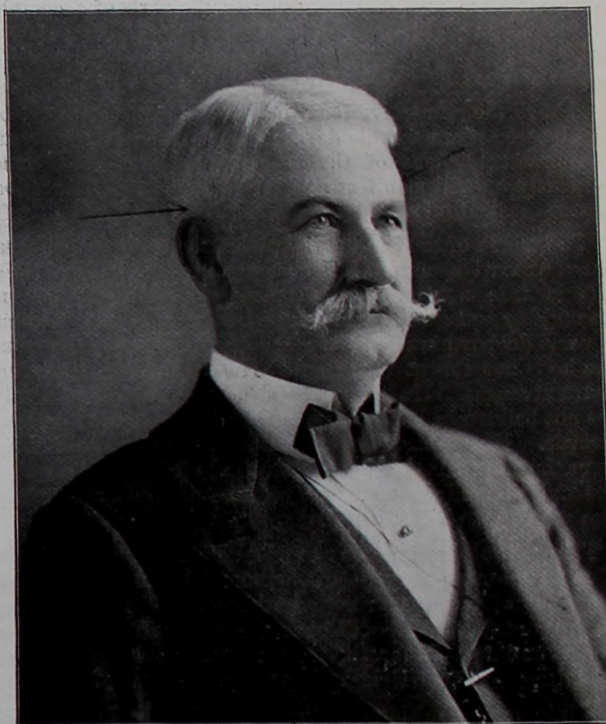
Firmness, Combativeness and Destructiveness constitute the framework of will as certainly and specifically as the bones, ligaments and muscles constitute the framework of the body.

There is not only an addition of psychology but a *subtraction* and *multiplication* as we shall fully demonstrate during the coming year.

"With State aid, universal education is difficult and slow; without it, unattainable, impossible."—Dr. J. L. M. Curry.

### A BRIEF ANALYSIS, FROM PHOTOGRAPH OF W. A. GAGE, PRESIDENT OF THE MEM- PHIS COTTON EXCHANGE.

The possible versatility of the human mind is well known. To understand versatility, however, in an elemental sense, is another thing. If the human mind was a single power, versatility would be an impossibility. Instead of being a single power, however, it is a *constitution* of at least forty-two elemental powers. In the study of



W. A. GAGE.

individual character, all of these must be recognized and individually and relatively measured.

W. A. Gage is a striking illustration of mental versatility. He is many-sided. At the same time, there is at the bottom of this an individual character that is his own; in other words, he has a strong personality. The fundamental elements of human will are Firmness, Destructiveness and Combativeness. These constitute the framework of the will. Mr. Gage has a strong development of these and therefore has the essential elements of self-control. By means of these three faculties, in conjunction with the intellect, he can regulate his feelings and emotions well. He is not a man without strong feelings. He has strong social feelings, strong ambitious feelings and a strong feeling of benevolence. At the same time his will is so strong that these feelings do not dominate him. He will make all other considerations secondary to rational will whenever he deems it best. Therefore he will manifest great self-control.

The beginning of this self-control is to be found in the faculty of Human Nature, which is the character-reading faculty. He has a large degree of this faculty and not only studies others but studies himself. The result of this study may be summed up in self-management. He can properly be termed a man of tact. While he has talent he has still more tact. Human Nature as a faculty is the center of tact. This faculty enables him to recognize intuitively "the eternal fitness of things." He will make few blunders. He

will recognize quickly the situation and do things opportunely. A large part of this comes from his good perceptive faculties. Our readers will notice the very pointed development of the faculty of Individuality—the central faculty of human observation—as shown in the great development between his brows at the base of the nose. He is quick in observation—even in minute observation. All of his perceptive faculties are evidently large with the single exception of Color. He might call blue, green, or pink, red.

His large faculties of Locality and Order will enable him to systematize and definitely locate the parts of a complex business. He will not only have the ability to systematically arrange and locate, but his faculty of Comparison will enable him to *classify* knowledge and business.

Above the perceptive faculties, at the point of the arrow may be seen a remarkable development. This is the result of the development of the faculties of Time and Tune. Evidently he will manifest not only a musical tendency but possess musical talent.

The width of the head at the tips of the ears shows a great deal of executive energy. He belongs to the executive class. This is true not only in an energetic sense but also in a *managing* and *decisional* sense. He can decide. He can be very decisive when it is necessary to be. At the same time he is not abrupt and blunt. His Benevolence tempers Destructiveness. He likes to help the needy. He evidently does not believe in letting his feelings dominate his intellect, however. He is more *discriminative*. He would help others, but not indiscriminately give. He believes in *development* and human industry. Therefore, he would rather help those who try to help themselves.

The general development of the side lobes of his brain indicates a strong degree of commercial talent. Acquisitiveness as a faculty is strongly indicated. This is the center of financial talent. He will have the power to make money and accumulate. In fact, he has a very good combination of faculties for financiering.

While he is ambitious, at the same time he is not sufficiently so to lose his head. He will be inclined to handle opportunities, however, as they present themselves, and usually in a successful way.

While the portrait does not show the development of the social faculties, on account of their location, the physiognomy indicates that they are strongly developed. The chin indicates vitality, magnetism, and affection. The lips indicate firmness, and at the same time love of children. He has Parental Love evidently strongly developed.

There seems to be a special development of the faculty of Hope. This in conjunction with his will will give the power to look on the bright side of life and make him more optimistic than pessimistic. He largely believes in himself and believes in looking on the brighter and better side of life. Such a man would make a success without assistance. He believes that where there is a will some kind of way may be found. At the same time he will use tact and not manifest his will in a severe manner.

All in all Mr. Gage has first-class general ability. His specific ability is financial. His first secondary ability is musical. He is well fitted for social popularity and for general philanthropy. Observation, tact, reason, benevolence, sociability, ambition, commercial energy and will are his leading characteristics. These are so evenly developed that he may be very properly called a well-balanced man.



Localization and Value of the Human Faculties.

- |                      |                       |
|----------------------|-----------------------|
| 1. Language          | 22. Ideality          |
| 2. Number            | 23. Sublimity         |
| 3. Order             | 24. Spirituality      |
| 4. Color             | 25. Benevolence       |
| 5. Weight            | 26. Hope              |
| 6. Size              | 27. Veneration        |
| 7. Form              | 28. Firmness          |
| 8. Individuality     | 29. Conscientiousness |
| 9. Eventuality       | 30. Cautiousness      |
| 10. Locality         | 31. Secretiveness     |
| 11. Time             | 32. Destructiveness   |
| 12. Tune             | 33. Combativeness     |
| 13. Alimentiveness   | 34. Vitativeness      |
| 14. Acquisitiveness  | 35. Amativeness       |
| 15. Constructiveness | 36. Parental Love     |
| 16. Mirthfulness     | 37. Conjugality       |
| 17. Causality        | 38. Inhabitiveness    |
| 18. Comparison       | 39. Friendship        |
| 19. Human Nature     | 40. Continuity        |
| 20. Suavity          | 41. Approbateness     |
| 21. Imitation        | 42. Self-esteem       |

AFTER reading half a dozen or so of treatises on psychology, we feel moved to exclaim in the spirit of Madame Roland: "O psychology, psychology, what humbug is written in thy name!"—*Western School Journal*.

## THE POWER OF A SINGLE FACULTY.

Few yet realize at all fully the power of a single faculty. Inherent, dynamic, formative power is in each faculty according to its nature and its degree of strength. Alimentiveness, for instance, is one of the forty-two faculties of which a human mind is composed. Suppose this faculty is inherited in a positive degree. It very frequently is. When it is thus inherited it begins to manifest itself very early or immediately after birth, in *physical formation and growth*. It is the faculty that the babe senses the hunger of his body with. He therefore will have at the very time of birth an equipment of this kind that prepares him to *interpret* his physical needs, especially the need of nutriment. This faculty energizes or puts his digestive system into a positive state so that when he receives his first meal this system is ready to take, digest and assimilate it. Without Ali-

babe has a natural predisposition to eat, drink and store up adipose tissue. This is its natural diathesis. It becomes fat. Therefore, this faculty has a great deal to do with the physical form of the child, boy, young man and adult. The head is rounded out. The face is rounded. The limbs are rounded. The hands are rounded. In fact, the whole body becomes rotund in form. This comes about chiefly by the inherent virtue of this faculty. The flesh is somewhat soft. The whole body is necessarily, comparatively speaking, soft. This faculty therefore has a great deal to do with the *quality of the entire physical organism*. If Alimentiveness predominates in the mental constitution the result will be a qualitative condition of the body, including the whole brain, of a soft, rather flabby kind. The *temperament* is even decided by a dominance of this faculty. In conjunction with Amativeness and Vitativeness it makes the dominant temperament vital. This decides the *special tendency* of the entire mind of the child. Its natural and leading tendency is toward the manufacture of vitality. This might be called its natural diathesis. This all comes about from the *predominance of Alimentiveness in the mental constitution* of the babe. When the babe has reached physical maturity, if this faculty continues to predominate the entire lower abdominal region of the body will be increased. There will be an accumulation of adipose tissue to an excessive degree.

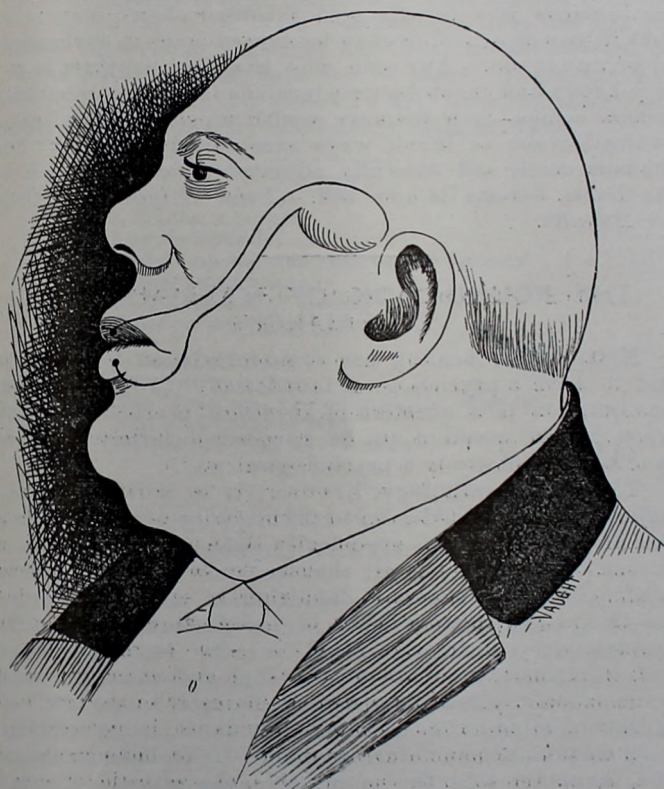
The special form of an adult, then, may be determined by the predominance of this faculty. All of this means a special anatomy, physiology, and biology. The bones will be more round. The shoulders will be more rounded. The skull will be more round, and the particular physical anatomy will positively be decided by a dominance of this faculty. It therefore has a great deal to do with human configuration. It is in its way a moulder. It is formative by virtue of its very nature. It does not cause the angular in form. Neither does it cause the pyramidal or pyriform shape. It causes an oval shape. It has not in it any thought power; neither has it any will power; and therefore it neither runs to straight line will efforts nor to logical, straight line thought efforts. Hence if this faculty is positively predominant in a babe, boy or man it will prevent all angularities in skull formation, face formation, and body formation. The nose will be short and round. The hands will be shaped in a similar way.

Faculties are *formative*. They are *causally* so. Physical bodies do not take shape haphazardly. There are *forty-two very different architects* at work at the same time upon them. Some of these architects are usually stronger than the others. The stronger ones chiefly determine the *shape, size and quality* of the whole body.

As I have said, the quality of the whole body will be greatly determined by a predominant faculty of Alimentiveness. The hair will be rather fine and *soft*. As a rule it will be well oiled. Alimentiveness does this by means of the digestive system, over which it presides. When very strong it is inclined to eat much more than the body *needs*, and if this is *assimilated* it must be *stored up*. It is stored up in the form of *fatty tissue*.

All of those who are naturally very weak in this faculty will have weak digestive systems and largely fail in the manufacture of enough blood to properly run brain and body.

(Continued next month.)



## ALIMENTIVENESS

mentiveness this could not be done. When Alimentiveness is strong, it will not only put the digestive system into this positive receptive condition but it will begin to strengthen it, because it is the builder of the digestive system. The babe eats and digests. This gives more vitality and he specially begins to develop the stomach and all of its related organs of digestion. The entire abdominal viscera develops. Stomach, kidneys, liver, and alimentary canal are specially developed. These organs grow largely according to the demands made upon them. In this way this part of the body is highly developed. The sympathetic nervous system is developed at the same time. The pneumogastric nerve is specially developed in strength and extent. By means of it, special energetic nerve energies are sent to the whole digestive system. Alimentiveness becomes a positive dynamo. The manufacture of more vitality gives it even increased power, and the babe is therefore able to manufacture more vitality than is used up. This is stored up. Secretions take place. Fatty tissue is stored. This becomes what is called adipose tissue. The babe grows. It manufactures plenty of blood. It becomes plump. It takes on flesh. The whole body rounds out. If this is the leading faculty of the vital system the

"He's true to God who's true to man;  
Wherever wrong is done  
To the humblest and the weakest  
'Neath the all-beholding sun,  
That wrong is also done to us;  
And they are slaves most base  
Whose love of right is for themselves,  
And not for all the race."

## LOGICAL MEMORY.

BY R. D. CARMICHAEL, MEADOW, ALA.

Many devices have been invented to aid the memory in retaining facts committed to its care. Some of these have been of questionable value, while others have assisted very materially. But a truly logical memory, either with or without these "external" helps, least seldom betrays its owner. It distinguishes the ready man from the unready. We have all noticed with what varying degrees of certainty our friends retain valuable information; but perhaps few have asked why these things are so. It depends largely upon how logically arranged is our knowledge. The writer has often been surprised at a great number of people who are unable to produce, at a moment's warning, certain information they possess. Their knowledge is not scientifically classified, and hence it is difficult to find the particular facts desired. We have seen others whose knowledge is at the tongue's end. Every idea they possess is grouped with its kindred, and they are never at a loss to recall it when needed.

And to obtain so trustworthy a memory is not exceedingly difficult. First it is necessary carefully to study over and arrange all the knowledge one now possesses, giving to each fact or group of facts, its proper place and arranging all in logical order. Study over and over again your store of information until it is thoroughly classified. After this you will have little trouble. Such new truth or new idea is to be put into its proper place in this logical arrangement. You will soon find yourself able, when a subject is introduced for discussion, to collect at once all your information connected with it and to produce it in systematic order, thus saving yourself many a vexation and adding greatly to your mental power.—*The Educational Exchange.*

## IF I KNEW.

If I knew the box where the smiles were kept,  
No matter how large the key,  
Or strong the bolt, I would try so hard,  
'Twould open, I know, for me.  
Then over the land and the sea, broadcast,  
I'd scatter the smiles to play,  
That the children's faces might hold them fast  
For many and many a day.

If I knew the box that was large enough  
To hold all the frowns I meet,  
I would like to gather them, every one,  
From the nursery, school, and street,  
Then folding and holding I'd pack them in,  
And turning the monster key,  
I'd hire a giant to drop the box  
To the depths of the deep, deep sea.  
—MAUD WYMAN, in *The American Jewess.*

## HUXLEY'S CREED.

The great scientist, Huxley, formulated the following brief creed, with only two articles in it, but these could hardly be improved upon:

We live in a world which is full of misery and ignorance, and the plain duty of each of us is to make the little corner he can influence somewhat less miserable and less ignorant than it was before he entered it. To do this effectually it is necessary to be possessed of only two beliefs: The first that the order of nature is ascertainable by our faculties to an extent that is practically unlimited; the second that our volition counts for something in the course of events.  
—*Religio Philosophical Journal.*

"It is the duty of the State to make the most of every child born in it." Edward Everett Hale.

## OUR FLABBY MINDED CHILDREN.

We see parents—possibly we are parents—who bring up children "along the lines of least resistances, and we know what children are. Is it illogical to infer that children taught at school "along the lines of least resistance" are intellectually spoiled children, flabby of mind and will? For any responsible work we want men of character—not men who from childhood up have been personally conducted and have had their education warped to the indolence of their minds. It is necessary to treat people as individuals; but it does them a world of good sometimes to treat a great many of them together, and to let them get used to it as best they may. The first lesson of life, as Lowell reminds us, is to burn our own smoke; that is not to inflict on outsiders our personal sorrows and petty morbidness, not to keep thinking of ourselves as "exceptional cases." The sons of our wealthiest citizens may be educated in either of two ways: they may be sent to school or may be turned over to governesses or private tutors. Any one who has observed them in college knows how much better educated those are who have gone to school—how the very wealth which enables a parent to treat his son as in all ways exceptional and to give him the most costly and carefully adjusted education which he can devise, defeats its own end.—*Dean Briggs in the October Atlantic.*

## THE FOUNDATION OF METAPHYSICAL HEALING.

Metaphysical healing has some foundation. It may be said to have a psychological foundation. In fact every human question is a question of *elemental* psychology. And every human question to be handled definitely must be handled elementally in a psychological way.

The word psychology, however, is so indefinite to the majority of minds and even to the majority of psychologists that it is necessary to specifically define psychology as a science. Psychology is all that we know about the human mind. This necessitates a definition of mind. To define one thing with another that is *indefinite* does not make the first very definite. Mind is now regarded as all that is mental; in other words, soul and mind are used synonymously. Mind does not simply refer to the intellectual side of mind but as psychologists use it, it has reference to all sides of human nature or mind. It includes the social side, the selfish side, the moral side, the esthetic side and the intellectual side. To divide it into three divisions is to include all of the feelings, all of will and all of intellect. The briefest definition, however, is: all that we know of mind systematized and verified.

Elemental psychology is the only specific psychology. Those who deal with mind without an elemental knowledge of it *must necessarily deal with it generally*. There can be no exceptions to this statement. Mind is a composite of distinct elements. Inherent in these may be found all vitality and all that destroys vitality; all of life and all that curtails life; all of power and all of the antidotes of power; all that tones up and all that tears down; all that animates and all that depresses. Bear in mind, now, that this may be understood as definitely as anything can be understood.

In other words, we may deal with human beings so far as their nature or minds are concerned in the most specific sense. Until we deal with them in this way we will never make much headway in a substantial sense.

There are millions of human beings that can only be cured of despondency, nervousness, melancholia, sensitiveness and fear by the positive development of certain elemental faculties.

We mean exactly what we say. Unless there is actual growth of certain faculties there is no certainty of a cure.

## SOME FUNDAMENTAL NECESSITIES.

To act outwardly in any distinct way is to use certain faculties. For instance, to move gracefully is to move under the direction and influence of certain faculties. It would be an impossibility for any one to move gracefully with Ideality, Time, Weight and Amateness weak. These four faculties are essentially necessary in graceful movements. At the same time if one directs these movements consciously he must have Human Nature, Causality, and a good share of Self-esteem and Firmness. To act and move forcefully without Combativeness and Destructiveness is self-evidently an impossibility. To handle everything tactfully without Human Nature, Cautiousness and Secretiveness would be just about as impossible.

It might be said here that Human Nature is in one sense the greatest faculty of the human intellect. It is true that without Causality Human Nature would not amount to much. It is by the union of these two faculties that one has the highest intellectual sagacity; but Causality not directed by Human Nature will make a fool of itself. Logic and philosophy that cannot be presented with discrimination, good sense, tact and sagacity makes very little headway.

## LIFE.

A cradle, a laugh,  
A lover's chaff,  
And blossoms and chimes and friends;  
A death-bed scene,  
And a mound of green,  
Where a weeping woman bends.

A smile, a fear,  
A sprinkle, a tear.  
The blossoms, the chimes, the friends;  
And night makes way  
Of the life that never ends.

—Exchange.

## EXTRACT FROM THE LIFE GUIDE OF W. K. G.

*Continued from last month.*

When you understand these elements as you understand the a, b, c's, then you will understand what self is composed of. You will also understand that all these elements have not been inherited in equal degrees of strength. Having been inherited in unequal degrees, permits an unbalanced mental condition, but bear in mind that faculties can be cultivated. You should take your faculty of Combativeness and bring it right to the front. It ought to be specially exercised. You ought to make up your mind absolutely to face life. You should face every condition that arises so far as courage is concerned. Do not beat around the bush at all. In no way should you sneak. Do not in a cowardly way try to get out of anything. You must face the front. Do not go around that which you ought to face. Make up your mind to face it "though the heavens fall." You can do this because you have sufficient intelligence to do so.

Then you have a strong faculty of Firmness. You can hitch your intelligence to your faculty of Firmness and go at it. Stand up and successfully defend if necessary in the most cool, calm, self-reliant, courageous, positive way everything that you believe needs defense. If you will do so you will cultivate Combativeness every day. You do not have to go out and engage in scrapping. Combativeness can be cultivated in a cool way. It is needed in the highest walks of life just as much if not more than in the muscular. There is such a thing as spiritual courage as well as muscular courage. There is such a thing as humanitarian courage. It requires Combativeness to carry out a good scheme just as much as it does to carry out a burglary. This you should positively bear in mind. Just as much as you are hindered by not having large Combativeness you are counteracted by

your large Cautiousness and should build up Combativeness. Face everything. Face it as positively as you can. Do not quarrel. Do not contend for the sake of contention. Contend when you are in the right and contend with all the courage that you can summon. In fact there is hardly any need of any contention. You only need to courageously execute, courageously carry out your principal or truth or education. This will be the highest way to cultivate Combativeness. Remember that Combativeness has no desire of its own and is simply for the use of other faculties. One always contends for something and not simply for contention alone. It is true Combativeness may be so large that it will cause contentions but always in connection with other faculties. When you successfully counteract Cautiousness and build up Combativeness and strengthen your memory you will be well started on the road to the successful execution of the law.

The constitution of human nature is the same the world over.

The elements of mind are unchangeable elements so far as their nature is concerned.

The first step in psychology—learning the nature of a single mental element.

The first step in Child-Study—learning the nature of a fundamental element of child nature like, for example, Cautiousness.

"My mind to me a kingdom is.  
Such perfect joy therein I find  
As far exceeds all earthly bliss  
That God or nature hath designed."

## OLD FASHIONED ROSES.

I like 'em 'cause they o'  
Sort o' make a feller like 'em;  
And I tell you, when I find a  
Bunch out whur the sun kin strike 'em  
It allus sets me thinkin'  
O' the ones 'at used to grow,  
And peek in thro' the chinkin'  
O' the cabin, don't you know?

But, as I wuz a sayin',  
They ain't no style about 'em,  
Very gaudy or displayin',  
But I wouldn't be without 'em,  
'Cause I'm happier in these posies,  
And the hollyhaws and sich,  
Than the hummin'-bird 'at noses  
In the roses of the rich.

—James Whitcomb Riley.

## TO BLUSH OR NOT TO BLUSH.

To let or not to let Approbativeness cause such mental confusion as to cause a great rush of blood to the face, is the question. This is the principal blusher. Many blush too much. We like to see a *moral* blush and would do nothing to prevent such, but there are many who suffer from *approbative* blushing. That is they blush unfortunately and inopportunely because they have too much of the faculty of Approbativeness and not enough of the faculty of Self-esteem. They *can* and *ought* to cure such if they are good and have ought to do that will better the world. The natural antidote of blushing is the faculty Self-esteem. Cultivate this faculty. Use it. Depend upon it. Then hitch it to Firmness, Human Nature and Causality and you can so calmly, understandingly and firmly handle your faculty of Approbativeness that you can gradually free yourself from blushing. Try it.



## HUMAN FACULTY

A Monthly Journal devoted to the highest and best uses of all Human Faculties, and how to *measure* them in all kinds of men, women and children.

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### AN APPEAL.

We appeal to all our readers and exchanges to unite with us in the promulgation of the elements of the human mind. To know fully the elements of the human mind is the most valuable knowledge that the race can obtain. No knowledge is more needed RIGHT NOW. If any kind of knowledge is of assistance, a knowledge of the elements of self and all other selves is incomparably so. All education, training and culture MUST BE CHIEFLY HAPHAZARD without this knowledge. It is. We have watched and investigated for more than twenty years and fully realize how haphazard, unsuccessful and DANGEROUS the efforts of teachers, parents, ministers and reformers are to-day for lack of this knowledge. As a rule the state SIMPLY experiments with its children, particularly its defectives. A defective is elementally defective.

To rectify any defect of the human mind CERTAINLY is to know SPECIFICALLY what the defect is. The only way that this can be known is by means of the GENETIC elements of the mind and a scientific examination of the defective.

We therefore earnestly appeal to all our readers and exchanges to help us in the promulgation of this knowledge.

### THE CONSTITUTION OF HUMAN NATURE.

Human nature IS. It must therefore be SOMETHING. If it is something it may be studied. It has been studied. It has been studied in many ways. Nearly all of these ways have been SUPERFICIAL ways. Among these ways may be mentioned the Gallian way. The difference between the Gallian way and all other ways is very marked. This difference is elemental. Gall studied ELEMENTS. He discovered TWENTY-NINE FUNDAMENTAL ELEMENTS.

Since his time THIRTEEN MORE have been discovered. The REALITY of these elements has been ABSOLUTELY established by the writer of this. Now BE FAIR DEAR READER. If you do not know all of the observations, investigations, examinations, tests and demonstrations the writer has made, YOU MIGHT FORM A CONCLUSION TOO HASTILY. Twenty years is a rather long period of time. He has used OVER twenty years in demonstrating the reality and localization of these elements. He knows they are realities just as well as you know your nose is a reality. He knows what they are, where they are and what they can do. He knows they CONSTITUTE human nature. He knows they constitute human nature in all races and peoples. He knows they EMBODY about all kinds of human nature manifested on the globe to-day. Therefore, he knows that they may be taken as the dynamic factors of human history and sociology. That they are the ELEMENTAL FACTORS of all psychology. That they constitute what is commonly called mind or soul. That they are perfectly NATURAL and wholly UNCHANGEABLE in nature.

That they are now definitely localized in the brain.

That this makes them positively practical in the study of men, women and children, and in all departments of education, child training, reformation, culture and association.

That this statement is true because they FORM THE SKULL and thereby express themselves EXTERNALLY in the most positive and practical manner.

That any sane man can **OVERWHELMINGLY** demonstrate the truthfulness of their external manifestation **IF HE SO DESIRES.**

That all who do not should be positively ashamed of themselves for not knowing what the **ELEMENTS** of their own souls are and where they are located

That the twentieth century is **LATE** enough to begin.

That if it is in our power we will enable all to understand these elements and utilize them to the best advantage.

### FOR SHAME.

The Twentieth Century, and the great majority without knowledge of a single element of their own minds!

The Twentieth Century, and the race so ignorant of the elements of itself that its thought is in a state of chaos!

The Twentieth Century, and the great majority of the Religious Teachers positively unacquainted with the fundamental elements of the souls they are trying to save and minister to!

The Twentieth Century, and the Leading Educators of the world deplorably unacquainted with the genetic elements of mind.

Is it not a great human shame?

All who do not know the elements of human nature ought to henceforth hang their heads in abject shame till they study and learn the nature and location of these elements.

### BEGIN THE TWENTIETH CENTURY RIGHT.

To THE RACE:—Begin the twentieth century with a *true foundation* for thought, action, education, progress, training, self-culture, healing, marriage, happiness, health and success—the *forty-two fundamental, unchangeable elements of human nature.*

Why shouldn't one know the elements of his own being?

"The Rock of Ages" is not nearly so firmly founded as phrenological psychology.

We don't have to *assume* anything in dealing with human mind because we deal with the *natural* elements that constitute it.

### SOME QUESTIONS.

Is a b?

Is 4 8?

Is do fa?

Is red black?

Is square round?

Is the eye the nose?

Is the heart the stomach?

Is Illinois Indiana?

Is the Atlantic the Pacific Ocean?

If not, why not?

Because they are either *primarily, vibrationally, geographically* or *functionally* different.

*Just so with the elements of the mind.* A is not b here. Time is not Tune. Spirituality is not Veneration.

Approbativeness is not Self-Esteem. Size is not Color. Human faculties are not mixable. No *clear* psychological work can be done without a clear comprehension of the *nature and limit* of these fundamental *mental* elements.

Indefinite knowledge in this regard has resulted in the great Chaotic Confusion that is prevalent in education, psychology, sociology, religious thought, and mind building.

Let all bear in mind that a is not b in *phrenological* psychology.

### A POOR TOWN TO LIVE IN.

There's a queer little town—I wonder if you've seen it,  
"Let-some-one-else-do-it" is the name of the place,  
And all of the people who've lived there for ages,  
Their family tree from the Wearies can trace.

The streets of this town so ill-kept and untidy,  
And almost deserted from morning till noon,  
Are, "In-just-a-minute,"—you'll see on the lamp-post,—  
"Oh-well-there's-no-hurry," and "Yes, pretty-soon."

The principal work that they do in this hamlet  
(There isn't a person who thinks it a crime)  
Is loafing and dozing, but most of the people  
Are engaged in the traffic of just killing-time.

I pray you won't dwell in this town over-crowded;  
There are others near by it most wondrous fair,  
The roads that lead to them—and each one is open—  
Are 'Push,' 'Pluck,' and 'Ready This Minute,' and 'Dare.'  
—Selected.

### WHERE IS YOUR NOSE?

Is your nose your ear? Is it on your back-head or side head? "How foolish," you say, "to ask such questions."

Is your *Ideality* your Benevolence?

Is it in your back-brain or top-brain?

It is just as foolish to ask the two latter questions of one who understands the elements of the mental constitution.

A psycholygist who does not know where Causalty is ought to be just as much ashamed of himself as he would be if he could not tell where his nose is, when asked.

## THE STRUCTURAL BIOLOGY OF "I."

BY PROF. L. H. WOMACK.

(Continued from last month.)

Now let us see what organizes man.

Almost the widest difference known to classification exists between man and the reptiles, but if we take the cell of a human being, a monkey, a tiger, a fish and a reptile and lay each in the laboratory of the greatest, the most learned embryologist living and ask him to define the difference between them he will fail. Why? *Because* there is no known difference. He cannot by the most minute and searching examination and analysis, with all the appliances of his laboratory, even tell which is which.

Man, monkey, tiger, fish, bird, reptile, and all other animals start in life, not only at the same point but of the very same *kind* of matter so far as the eye of science can discern. No matter what strange and peculiar forms we may afterwards develop into, whether we walk on the land or swim in the sea; whether we fly, hop or creep; whether we grow fingers or claws; whether we grow hair, wool, feathers, scales or none of these; or whether we talk or bark, croak or sing, or anything else we are all alike physically when we begin life.

If the germ—this little speck of matter from which all life is first materially manifested—be analyzed it is found to be a clear, structureless, jelly-like substance, very much like the white of an egg in appearance. It is composed of carbon, hydrogen, oxygen and nitrogen, and is called "protoplasm."

Professor Huxley, in his lay sermons says that, "protoplasm simple or nucleated is the formal basis of all life. It is the clay of the potter. Beast and fowl, reptile and fish, mollusk, worm or polyp are all composed of structural units of the same character, namely, masses of protoplasm with a nucleus."

Now the question is *what* makes the difference in development afterwards? What makes one little speck of protoplasm evolve or develop into a man, and another one exactly like it, develop into a monkey, another into a fish and another into a reptile? Why is this? These little germs cannot grow and develop themselves into these diverse forms. As there is no difference at the beginning point, no difference in the protoplasm, evidently the difference is somewhere else. It must necessarily be in something else and this something else is under, behind, at the back of all this, as it were, which enters into or seizes upon this protoplasm—this germ and develops it into the various forms. And this invisible, mysterious something is the life—the vital principle—the *mentality*. A snake mentality according to the natural laws of conformity to type, builds up an organism exactly adapted to the execution of the demands and manifestations of the character of the snake mind. Then another little speck of protoplasm exactly like the rest grows and develops into a human organism which, when normal, exactly represents the *character* and powers of the builder, which is the *mind* again. The mentality of a reptile could never build a human body. We do not expect it.

Now, confining our attention to man only, it seems to me that in the light of the foregoing, we ought to begin to understand *why* the body represents the character or mentality of any one, whether we can discern it or not.

Then as the mind itself is invisible, to learn its constitution and character we must study and learn by observation and induction its manifestations through its organ and representative, the body.

It is true that character can be read, to some extent, from any and every part of the body and especially the larger parts known as systems, as the bony and muscular systems, the digestive and circulatory systems, etc., but *observers* have discovered that the *brain* and nervous system has a *much*

closer relation to the mind than any other part of the body; that the mind directly builds the brain and through the brain the entire body. And in all normal cases just exactly as is the mind so is the brain and as is the brain so is the body in character and development.

Again, these same *observers*, and I should say, *Phrenologists*, have discovered that the mind of *man* is constituted of at least 42 elemental parts called *faculties*, each being connected with a distinct area of the brain called its organ or center. That each of the faculties has a function different from all the rest and that each faculty constructs its own specific brain organ according to the degree of strength of the faculty. A strong faculty always builds a strong, positive organ; a weak faculty a correspondingly small, weak organ. The Phrenologists have also discovered the functions of the 42 faculties and the exact location of the organs in the brain with which each faculty is connected and by and through which each one is manifested.

Then how can we avoid the conclusion that the *only* rational, systematic, absolutely scientific and fundamental method by which we can strictly understand and learn the true mental and physical character—the powers and possibilities of *any* human being is by the system of mental science known as Phrenology.

Whenever we thoroughly *know* both the *science* and *art* of Phrenology and apply this knowledge practically, then we shall be able to accomplish scientifically and correctly what a part of the Chicago Board of Education has made a rather unsuccessful effort to accomplish.

## THE ANATOMY OF "I."

BY PROF. V. G. LUNDQUIST.

The subject under consideration is "I" anatomically considered. The vast field into which this subject leads us, would require more space than it can possibly receive in an article like this; besides, I have had no books of reference, and hence have had to depend completely upon my memory. I shall, however, endeavor to set forth the principal anatomical parts of the human system. Unfortunately this science is overflowing with many Greek and Latin terms which require constant application in order to be thoroughly understood. For this, you will not blame me, not having constructed the anatomical nomenclature; had this been the case, I certainly should have used simple English words. The term Anatomy originally was taken from the Greek, *Ana*, meaning asunder, and *temno*, to cut, or to cut asunder. It is really the science of the structures of organized human, animal and vegetable bodies. It consists first, of human anatomy; second, comparative anatomy, or zootomy; third, vegetable anatomy, or phytotomy; fourth, pathological anatomy; fifth, surgical anatomy; sixth, physiological anatomy; seventh, transcendental anatomy; and eighth, artificial anatomy. The part which we shall consider in relation to our subject *I*, is human anatomy. Beginning with the osseous system we find that it consists of 246 bones, viz: 8 cranial bones, respectively called: 1 frontal, 2 parietal, 2 temporal, 1 sphenoid, 1 ethmoid, and 1 occipital; 14 facial bones; 24 bones of the spine, viz: 7 cervical, 12 dorsal, and 5 lumbar vertebrae; 4 pelvic bones, viz: 2 innominate, 1 sacrum, and 1 coccyx; 24 ribs; 1 os hyoides; 1 sternum; 4 shoulder bones, viz: 2 clavicle, and 2 scapula; 6 arm bones; 16 carpal; 10 metacarpal; 28 phalanges; 8 bones of the legs; 14 tarsal; 10 metatarsal; 28 phalanges; 8 sesamoid; 6 ossicula auditus; and 32 teeth. The bones are the framework of the body, being enveloped in a fibrous membrane called the periosteum which, when extending over cartilages, is known as the perichondrium, and when enveloping the bones of the skull is termed pericranium: besides, the internal cavities of the bones are lined with a medullary membrane and are filled with a substance called medulla, or marrow.

The movable joints and their ligaments being lined with a synovial membrane secreting a lubricating fluid called synovia. The muscles are approximately 400 in number. Their names are long, difficult and tedious and not wishing to tire you with their repetition I shall not enumerate many of them. The muscle temporalis should be remembered by phrenological students, from the fact that it interferes in the estimation of some of the cortical convolutions. It originates at the temporal fassa and fascia, being inserted at the coronoid process of the inferioris maxillaris bringing the incisor teeth together.

The corrugator supercilie originate in the superciliary ridge of the frontal bone and are inserted at the orbicularis palpebrarum, enabling us to draw the eyebrows downward and inward, at times interfering in the estimation of some of the perceptive faculties.

The occipito-frontalis has its origin in the superior curved line of the occiput and angular process of the frontal bone by the aid of which we are able to move the scalp.

The above are some of the muscles of the head frequently misleading to the amateur phrenologist in determining the actual development of a brain organ; especially is this the case in people of a predominating motive temperament. We said that the bones are the framework of the body, we might add, that the muscles are the cordage giving strength and motive power to the system; further, the motive temperament, has a great number of ligaments, or bands of fibrous tissue uniting the different parts having received names according to their situations and functions, as, the conoid, auricular, lateral, cruciform, aricular, pectinate, arcuate, suspensory, trapezoid, stylo-maxillary, and others. White fibrous tissue, serving for the attachment of the muscles, are found in this temperament, and are called tendons, being the white glistening extremities of the muscles. The cartilages are also parts of the motive temperament, consisting of smooth, solid animal matter softer than the bones but harder than the ligaments forming the nidus in which the earthy matter, of most bones, is deposited, and are non-vascular elastic tissues. A number of membranes composed of cellular texture and so woven together as to allow great pliability, are found throughout the system.

We shall now consider the vital temperament of our subject *I* and name some of its principal parts, the following being the chief vital functionaries: the stomach, liver, heart, lungs, intestines, genitalia, the glands or secretory organs, which are: the absorbent, accessory-thyroid, tubular-compound, aggregate, thyroid, axillary, bronchial, ceruminous, cervical, vaginal, pineal, mammary, coccygea, urethral, sub-maxillary, lacrimal, serous, tubular, pyloric, salivary, vulvovaginal, sudoriparous, thymus, sub-lingual, parotid; lymphatic, simple, muciparous, sebaceous, pituitary, hemotopoietic, intestinal, prostate, compound, conglobate, ductless, acinous, agnate, and the duodenal, thirty-nine in all, which I think include nearly all. This temperament contains a system of blood vessels known as arteries and veins. The arteries are strong, elastic canals which convey the blood from the heart. The principal ones number about 70; yet there are many smaller arteries, arterial nets and plexuses. The veins carry the blood to the heart, and the main ones number about 52. These are the main parts of the vital side of *I*.

### A GOLDEN THOUGHT.

There is a bit of comfort for us commonplace, humdrum people, to whom God has only given one or two talents, and who can never expect to make a figure before men. We may be little violets below a stone, if we cannot be flaunting hollyhocks and tigerlilies. We may have the beauty of goodness in us after Christ's example, and that is better than to be great.—Anon.

### THE LIKENESS BETWEEN CROWS AND MEN

Did you ever think of the crow as being like a human being in many respects? Probably not, yet the great Henry Ward Beecher noted many points in common between the human and feathered people. He said once: "Aside from this special question of profit and loss, we have a warm side toward the crow, he is so much like one of ourselves.

He is lazy, and that is human; he is cunning, and that is human.

He thinks his own color the best, and loves to hear his owl voice, which are eminent traits of humanity. He will never work when he can get another to work for him—a genuine human trait. He eats whatever he can get his claws on and is less mischievous when filled with food than when hungry.

In this respect he is also like man. Take off their wings and put them in breeches, and crows would be fair average men.

Give men wings, and reduce their smartness a little, and many of them would be almost good enough to be crows."—*The Temple of Health*.

"The shortness of life is bound with its fullness. It is to him who is the most active, always thinking, feeling, working, caring for people and for things, that life seems short. Strip a life empty and it will seem long enough."—*Phillips Brooks*.

"We stand to-day at the beginning of an educational movement that means the salvation of the world, and its elements are faith, spirit, open-mindedness and work."—*Colonel Parker*.

"If I were asked to name one product of vice and crime that would soonest touch the hearts of all good people, I would say the neglected child. Give me the child and the State may have the man. Every case of vagabondage has its root in some neglected child."—*Dr. W. T. Harris*.

### VICTOR HUGO ON IMMORTALITY.

Man is an infinitely small copy of God. That is glory enough for me. I am a man, an invisible atom, a drop in the ocean, a grain of sand on the shore. But, little as I am, I feel that God is in me, because I can bring forth out of my chaos. I make books, which are creations. I feel in myself the future life. I am like a forest which has been more than once cut down; the new shoots are stronger than ever. I know I am rising toward the sky. The sunshine is on my head. The earth gives me its generous sap, but Heaven lights me with the reflection of unknown worlds. You say the soul is only the result of your bodily powers. Why, then, is my soul more luminous when my bodily powers begin to fail? Winter is on my head, but eternal spring is in my heart. There I breathe at this moment the fragrance of the lilacs, the violets, and the roses, as twenty years ago. The nearer I approach the end, the more plainly I hear the immortal symphonies of the worlds which invite me.

It is marvelous, yet simple. It is a fairy tale. and yet it is historic. For half a century I have been writing my thoughts in prose and verse, history, philosophy, drama, romance, tradition, satire, ode and song. I have tried all, but I feel that I have not said a thousandth part of what is in me. When I go down to the grave I can say, like many others, I have finished my day's work; but I can not say I have finished my life. My day will begin again the next morning. The tomb is not a blind alley: it is a thoroughfare. It closes on the twilight to open on the dawn.

## "CHARACTER."

A PAPER READ BEFORE THE HUMAN NATURE CLUB

BY PROF. JOHN W. BARBER.

The fundamental elements of all human character,—the forty-two mental faculties,—are the producers of character in its many and varied combinations, and are well worth the close attention and study of every philosopher, philanthropist, scientist, teacher, preacher and parent, and in fact of every human being, because from these elements spring every individual character and with an understanding of these elements we have the key to each character, just as the musician has in his gamut the key to each musical production. We can with this knowledge, proceed to change, where change is needed, to place each in the sphere in life in which his talents will best fit him to make the greatest success; in short to produce a character of the most harmonious vibrations with his forty-two inherited mental strings. Without an understanding of these faculties the race has blindly proceeded, the blind leading the blind till both together have fallen into many ditches of erroneous belief and unbelief, isms, osophies, ologies, psychologies, philosophies and sciences so-called, till human woe and misery have multiplied and continue to multiply ad infinitum. Whilst with a full knowledge by the race, of these elements of life, happiness and human growth and improvement would take the place of misery and unhappiness. Ignorance in regard to them is the chief cause of their misuse. Ignorance then in regard to these great elements of life and the momentous results of their right or wrong use, should be throttled. For in this case it is such an unpardonably gross and flagrant sin to be ignorant that no human being can afford it. By these forty-two elements in various combinations, each and every individual character of earth is produced, by them every environment of earth is made. Character and environment are closely connected. Right here we wish to notice the true relation between them. Many people ascribe too much to the influence of external environment and get into the habit of speaking too much of luck and fate; and teach that character is the result of external or extraneous environment—of good or evil stars. Those who permit themselves to drift may be so influenced. But I wish to show by some comparisons that character is of first importance. Many characters have steadily conquered environment. Those who have recognized and put character first have accomplished the most. Those who recognize environment most always have and always will accomplish the least. One should not get into the habit of ascribing too many of the failures of life to environment. It is a very dangerous habit. Habits are either dangerous or useful, and we should recognize and watch them. Habits are sown and character and destiny, or environment, reaped. There is a saying that we sow a habit and reap a character, and with that character we reap a destiny, and what is destiny but final environment? Character and habit act upon each other much like mind and matter. Mind acts on matter, matter reacts on mind. Character then will first sow habits, because character comes from within,—from the forty-two faculties. No man will or can sow that which is not in him. Our forty-two inherited faculties in their various complex combinations, are the sowers. Habits are sown by these faculties, and the result of their sowing is character, destiny, environment, reaped with sixty to one hundred fold increase, for good or for evil. Every individual character therefore is the manifestation of the way in which he uses his forty-two faculties. People become very different characters by forming and following different habits. One will sow a loving, courageous, persistent, happy, uplifting life to himself and humanity, and there is not a shadow of doubt in my mind but that he will reap the same kind of character and destiny. A person with

this kind of character will extract happiness from life in most any environment. But as a rule his environment will be happy as a result of his sowing. Good environment helps such people because they take advantage of it. But good environment, like God, helps only those who help themselves. Many times I have seen men side by side, with similar environments and opportunities, one on the one hand extracting the sweets of life with every golden moment, and getting up higher as each day passed; while others on the other hand were extracting the bitter. One will sow complaints and ills, and see obstacles and bugbears in his path. He will look for them and will find them. He will cling to them and make them his companions. He will breathe them in the very air. So much so hat with his whining jargon he will befog the very atmosphere around him, and make things look dismal and hazy to those around him. And one who sows this kind of habits will reap just such a character,—destiny, environment—"for as a man soweth so shall he reap." Then the most one has to fear is himself, and the way in which he sows. The best kind of character is that within a man which makes him able, willing and determined to do that which will be the most uplifting and beneficial to his fellow men regardless of environment.

Many of the purest, brightest and greatest characters the world has ever produced, rose out of stifling environments to mountain heights above, and gave to the world the example that no man need ever sit down and fail to develop his character because of oppression, difficulties and obstacles. In fact, by difficult environments, it seems that many heroes have been spurred to highest action, noblest deeds and greatest accomplishments. Surely Joan of Arc had no very heavenly environments to stimulate her to immortal action. I see many blind men begging the world for daily assistance and I see a striking contrast in John Milton, who though blind gave to the world some of its deepest poetical works. Not only blindness, but political and social evils, poverty, and many other handicaps confronted him with which he grappled. John Bunyan, who wrote the beautiful "Pilgrims Progress," during his thirteen years confinement in Bedford jail adding another treasure to the world's literature, certainly was not inspired to do so by the happy environments of those prison walls.

The grandest character, either imaginary or real, that ever pressed a weary, but loving foot upon the burning sands of a poverty stricken, ignorant, military ridden country, was born in a manger, cradled on the back of a burro in flight from the wrath of a jealous King, and tutored at an humble carpenter's bench. The people to whom he came thought it best to make him King, and thus throw off the Roman military and political yoke, but stopped not to think once of self-reformation. But he was a character who could refuse a rotten, corrupt crown in order that he might teach men the more important duty of self reformation, that they might reconstruct their characters and upon these reconstructed characters build a National structure that would stand the test of ages. But they did not clamor for self reformation and so rejected him and his teachings. And thousands of heroic characters might be mentioned who have toiled and worked in the face of obstacles, and struggled against frowning environments, (often made so by a frowning public,—popular opinion) until they have risen out of obscurity, and their lights have shone from the midst of dark environments and penetrated down the centuries as brilliant examples to the Nations and peoples of every clime, and whose illustrious examples will continue to shine on down the ages to come, and grow brighter and broader as the centuries come and go.

So we see easy external environment does not always make the best or produce the noblest characters. Neither do

the happiest privileges always preserve the richest characters else Lucifer had yet remained in heaven.

And as it is with individuals, so it is with Nations. The environments of Nations are the result of the outworking of forty-two mental faculties, in their individual and collective combinations. To sow a Nation down with a lot of selfish shylocks is just as certainly to reap environments of financial aggression and oppression, with class legislation and all its train of evils.

But the most unfortunate environment with which a human being can be confronted is to be born with only a weak degree of these forty-two great dynamic constituents of life that constitute the human soul. It is an immutable law of nature to hate a vacuum. And a vacuum in the mental constitution is hated the most, and those who offend in this respect must suffer the penalty of her punishment in proportion to the offense. Even those born so cannot be excused because Nature has wisely provided means of cultivation by which everyone can double his or her talents. She has so constituted human organization that everyone can build up and strengthen his or her weak mental faculties and double the amount of brain cells in the latent organs. It is the duty of everyone to do this for many reasons. But the greatest reason is because their inherited and cultivated strength combined, is transmitted to posterity. It becomes therefore the paramount duty of one and all alike to get a knowledge of the faculties and rightly cultivate them to the highest capacity, making all positive, and leaving not the hated vacuum. For as long as one of these faculties is left weak in one, he is only a fraction of a whole, happy being. By proper knowledge, cultivation and development of these faculties, "we kill two birds with one stone" by doubling our own happiness and enhancing the capacity of our posterity for happiness. A large and well balanced brain is the rightful heritage of every child born into the world. I would rather leave such a heritage to a child than all the wealth that could be floated on all the commercial ships of a thousand seas. It is the greatest treasure to which one can possibly fall heir. No parent has any moral right to bring a child into the world with less. If all people were only born with this one rightful heritage, then the character and environment of every Nation and of the world would be as good.

Character then, undoubtedly makes environment, and by good character, and by no other way, can substantial, happy and lasting environments come.

### JUDGMENT AND INTUITION.

(Continued from Page 4.)

act in quick judgment. But as the percepts and Causality are necessary in judgment, whether slow or quick, the faculty of Human Nature cannot be called an intuitive faculty, although it necessarily must be used in judgment. Without the faculty of Human Nature we will not be conscious of any of our mental actions, and this consciousness is necessary in clear judgment.

To make this very plain, that without the facts gathered by the perceptive faculties, analyzed and classified by Comparison, and relatively placed by Causality, Human Nature cannot act in intuition let me show you these faculties in action in a salesman who is acquainted with Phrenology and also knows the principles underlying good salesmanship. Please note the knowledge necessary to do these things intuitively.

I am not a salesman, but will be a book-agent for this occasion.

I enter the office of a man, having previously found out his name, notice he has a social back-head, go up to him and say: "Mr. so-and-so?" "Yes." While presenting my hand for a shake, I say, "I am Mr. Holmes." In this way I will compel him to greet me as his social equal. I add immediately, "I would like to have about five minutes of your time if you can spare them." He will either grant it or ask what I want to see him about, or say that he is too busy. Every one knows the prejudice against book-agents, so it is necessary for me to have his word that he will allow me five minutes of his time before I tell him that I am selling books. My answer, therefore must be like this: "If you are too busy at present, I will be pleased to call again later on; I assure you it will be of interest and value to you to grant me five or ten minutes." This will usually bring about the desired result, and I will by this time have discovered whether a sale will follow more easily an appeal to his social, ambitious, selfish, religious, æsthetic, reasoning or perceptive faculties. The article I am handling is an encyclopædic dictionary, a combination of encyclopædia and dictionary, which covers all the words in common use and thousands of scientific words, and gives the etymology of every word, its Greek, Latin, French, etc., origin, its modern and obsolete meaning, its definitions under the different subdivisions, such as mechanics, science, art, etc., its synonyms and opposites, with illustrations. I must be acquainted with all these details, be able to call attention to all these points, also know the make-up of competing dictionaries and their comparative values. I must also know the special points to call the prospective customer's attention to in order to strike his strong faculties. To a man with large Individuality I point out every little detail concerning some special word, previously picked out, which apply to all words. I do not allow him to turn the pages because then he would not follow my discourse on the subject, but I show him such pages as I know will interest him; I call his attention to the clearness of the type, the exactness and minuteness of every item.

To a man with large Approbativeness I call attention to the high authorities quoted in the dictionary, to the fine appearance such a set will make in his book-case, to the honor he can get by his knowledge of affairs gathered in short order from the books, and his time being valuable the necessity of having books wherein he can gain whatever knowledge he wishes in a few moments from the best and highest authorities.

(Continued in February issue.)

**Note—Pages 237 to 244 in this issue are wrongly numbered. They should be: 9, 10, 11, 12, 13, 14, 15 and 16.**



WM. N. HOLMES.

#### A FULL ACCOUNT OF MR. HOLMES' DEVELOPMENT, BY HIMSELF.

I received my first examination from Prof. Vaught on July 29, 1896, and was very much surprised at his exact delineation of my character. The chart received at that time shows that my perceptive faculties, Friendship, Parental Love, Destructiveness, Firmness, Benevolence and Language were the leaders in my mental make-up; my Approbativeness also led my Self-esteem by a half degree, although it was not especially large. My Continuity, Sublimity, Ideality, Hope, Veneration, Time, Tune, Agreeableness, were all negative. The following were neutral: Amativeness, Conjugal Love, Inhabitiveness, Alimentiveness, Secretiveness, Self-esteem, Conscientiousness, Spirituality, Constructiveness, Imitation, Mirthfulness, Eventuality, Causality and Comparison. I was told to especially cultivate Causality, Self-esteem, Conscientiousness, Comparison, Hope, Veneration, Time and Tune.

This seemed a rather discouraging outlook for me, but I have always had enough Firmness to not let any kind of work alone because it took an effort; now I enjoy only such work as will demand special effort. In September, 1896, I joined one of Prof. Vaught's Classes, and became so interested in the study that I took a professional course the following year. In the first class I was so nervous that my heart beat faster for fear Professor would ask me a question. At that time, although my language was large, I was not able to converse with anyone; if I met a schoolmate I only answered questions, saying "yes" or "no," and never thought of beginning a conversation with anyone. I did not know what to say. At home, if they wanted any information from me on any subject they got it only by "squeezing," as they called it. Voluntarily I never spoke.

My mind being practical, I made immediate use of what I learned regarding cultivation. To cultivate Causality I read Combes' "Constitution of Man," one of the best books ever written, and found I did not have enough Causality to grasp it, but I caught the glimmering of the light, at least, and read it again and again; then I successively bought and read all the new phrenological books that I could find.

Before my first examination I thought I was thoroughly honest, hardly believing that I had Conscientiousness only in a neutral state; but the more I studied phrenology the more convinced did I become that I had not been acting for the sake of duty, and I watched my actions closely in this regard, and so cultivated this faculty.

A year ago, when the last picture was taken, I had the following faculties as leaders: the perceptive, Friendship, Parental Love, Destructiveness, Firmness, Benevolence, Language, *Vitateness*, *Conscientiousness*, *Causality*, *Comparison* and *Human Nature*; and the following were almost positive: Amativeness, Inhabitiveness, Self-esteem, Spirituality, Constructiveness, Imitation, Mirthfulness, Eventuality.

Only Conjugal Love, Secretiveness, Time and Tune are negative now; Conjugal Love was not cultivated because I have not yet found the right one to marry, and so could not use it; Secretiveness I did not want to cultivate, and I use my Human Nature instead by being tactfully quiet; I have made no effort with Time as yet, but Tune is stronger, although not neutral as yet. I am making a special effort now with both of these faculties and am positive I can cultivate them sufficiently within a year or two.



WM. N. HOLMES AFTER TWO YEARS OF SELF-DEVELOPMENT.

I have cultivated three faculties from neutral to positive viz: Conscientiousness, Causality and Comparison; and four faculties from negative to neutral, viz: Hope, Veneration, Ideality and Sublimity, which is a full degree each.

These changes show *positively* on the outside of the skull, but the fact of all these cultivations means a great deal more than simply outside change. My faculties are now connected with each other so that I can concentrate easily on almost any subject; I save time by being able to use my faculties connectedly, intelligently and consciously.

I can now realize how much I missed in pleasure of every kind by not having the right faculties in the lead years ago, and I sincerely hope that everyone who reads this will immediately begin to use his faculties vigorously, and cultivate one faculty after another until these faculties, which if in the lead will bring health, happiness and success, are the leaders. I can honestly say I am healthy, happy and successful in every way; I mean by this that I fear nothing, do not get discouraged, hardly ever get nervous, never am embarrassed, can remember everything I wish to remember, do not hate or envy anyone, control my passions and appetite, am not impatient, work easily, and believe I am ready for anything the future may bring, whether sorrow or joy.

I know that I have only learned the A. B. C. of life, however, and will not rest on what I have accomplished, but work still harder, and cultivate still more until I accomplish an ambition which I have formed in a crude way, leaving the accomplishment of it to the future. I will say that Benevolence and Parental Love are the mainsprings of that ambition.

The faculties necessary for health, happiness and success that should be in the lead are Causality, Spirituality, Hope, Self-esteem, Human Nature, Firmness, Conscientiousness, Combativeness, Benevolence, Parental Love, Mirthfulness and Friendship, and you will note by the above that all of these are positive or almost so, and only Hope needs special attention, being neutral.

In conclusion I wish to say that every effort you make in honestly endeavoring to cultivate for the sake of becoming as fine a specimen of man or woman mentally and physically as is possible will repay you more than you can possibly realize. Of course you must be ready to utilize every spare moment, but moments will become minutes to you, and minutes, hours, after a few years of this improvement, for you will then be able to accomplish more in a minute than now in probably an hour. Do not disbelieve; act, act, act and behold the result yourself.

W. N. HOLMES.

#### SELF DEVELOPMENT.

Self development is a practical possibility. We begin in this issue a series of living illustrations which are positive demonstrations of the fact. We have watched the growth of Mr. Wm. N. Holmes' faculties and their brain organs and emphatically assert that he has distinctly changed the formation of his head. We call the special attention of our readers to the very perceptible growth of his upper forehead or specifically the external area of the faculties of Comparison and Causality. What one young man has done others can do. We will give very full instruction in self development in future numbers.

#### Publisher's Department.

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